

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

Vol. I.]

WEDNESDAY, DECEMBER 30, 1818.

[No. 25.]

**** Gentlemen holding subscrip-**
tion papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post offices or other places to which their papers are to be sent. *New Subscribers* who may apply *shortly* can be supplied with the back numbers.

**** The want of exact preparation for this**
number, will be accounted for by the illness of the Editor.

DEAF AND DUMB.

For the Museum.

During the rec conversation on the state of religion which took place in the general assembly of the Presbyterian church in May 1817, one of the delegates from the general association of Connecticut in answer to a question gave some information respecting the Asylum which had been opened at Hartford, for the education of deaf and dumb children. The establishment and successful operation of this institution was accordingly introduced into the Narrative of the state of religion, as a subject worthy of rejoicing. That any should have viewed this part of the Narrative with an evil eye was a matter at once of surprise and regret. It certainly must have been owing to ignorance of the deplorable state of fellow creatures in this condition, and of the prospect which this institution afforded of furnishing them relief. It is computed that about 2,000 persons of this description live in the United States, cut off from the advantages and pleasures of social life, in point of intelligence little better than the irrational creation, and wholly disqualified from acting the part, performing the duties, and enjoying the pleasures of moral agents. The religion of Jesus Christ is benign in its influence upon all classes of human beings to whom access to its advantages is allowed. Our Saviour, whilst upon earth, was constantly employed in doing good both to the bodies and the souls of men. By his omnipotent word he gave hearing to the deaf and speech to the dumb. His command to his disciples is go ye and do likewise. Active benevolence is a distinctive characteristic of Christians. But how, it will be asked, can we imitate our Lord in this part of conduct? Can we remove the physical disability in the constitution of these children of misfortune? Can we perform miraculous cures? It is true the age of miracles is past. It is true we can not change the physical constitution and literally unstop the deaf ear, and to any considerable extent loose the speechless tongue! But is there nothing left for us, beside mere compassion. Yes, by art we can in some measure, supply the defect in the organs of sense. We can inspire the deaf

and dumb with ideas that can, for many useful purposes, substitute those which might have been furnished by their proper organs of sense. We have ourselves been conversant with three of those wretched outcasts. And we do know that they have, by mixing in society, acquired many useful ideas, through the mere force of imitation and the effort of natural abilities, without the aid of art, at least of systematic instruction. We were therefore very readily led to appreciate the blessings of instruction to this forlorn corpse of nature. We hail the new star which has arisen in our horizon, presaging such blessings to a degraded and afflicted portion of our race. We rejoice that they can now be treated as moral agents, under the obligation and susceptible of the advantages of religion. To them may now be made known the unsearchable riches of Christ.

The noble plan for imparting the blessings of intelligence, society and religion to these wretched beings, was partially executed by the Abbe de L'Epée, and has been carried to the highest perfection by the Abbe Sicard, of Paris.

Noble Frenchmen! your names will be held in remembrance, and your memories blessed when the names of many of your countrymen who have guided the destinies of nations shall be forgotten, or remembered only to be covered with reproach!

In the Asylum at Hartford, are three instructors—the Rev. Mr. Gallaudet, whose generous and devoted zeal for the welfare of this unhappy class of men, carried him to France, that he might qualify himself under the ablest instructors for superintending such an institution, is at its head.

Mr. Laurent Clerc who is himself deaf and dumb, was as one of the Abbe Sicard's favorite pupils, and for eight years a teacher, under his patronage, in the National Institution in France is one of the instructors.

And the third is Mr. Woodbridge, with whose history we are not acquainted, but we presume he is the same gentleman who conducted the academy at Wilkesbarre some years ago, with ability and reputation.

By the last accounts the number of students was 47. 25 male and 22 female. The institution has been in full operation not two years. There is another institution of this sort in the city of New York, in which 24 pupils are instructed.

We find from a New York magazine that a gentleman, (said to be the Rev. John Kirkpatrick, but we presume it to be the Rev. Mr. Kilpatrick, as there is such a gentleman belonging to the Hanover Presbytery) has undertaken the humane work of instructing persons in this condition, on his own responsibility and has already 4 or 5 pupils.

In proportion as the public shall become acquainted with the value of these institutions, of their usefulness to the unfortunate and their

benefit to human society, a deeper interest will be taken in their prosperity, and greater beneficence extended to them. We think it particularly becoming in the ministers and other members of Christ's church, themselves enjoying the benefits of his most benign religion, to make known and press the importance of instruction of this sort. Many may thus be brought to the knowledge of the true God and Jesus Christ whom he hath sent, who other wise will be left in nature's darkness of fearful moral gloom.

On the 28th of May last a public examination of the students in the institution at Hartford was held, which gave great satisfaction to a numerous and respectable audience. Their answers convinced the hearers of the great attainment which it is possible for persons in their condition to make by the aid of a suitable course of discipline and education.

To this question put to them by the Rev. Mr. Flint, where do we go when we die?

One answered, we go to heaven. Two others, we go to heaven or hell.

To this question proposed by Mr. Laman "Do you thank God for the Bible?"

Some wrote, we thank God for the Bible. Others, we do thank God for the Bible. Another, we thank God for the Bible of Jesus Christ.

These questions, proposed, not by their instructors, but by gentlemen not immediately connected with the scholars, were calculated to test their real degrees of attainment. The answers having been made with some what slight variations of phraseology shewed that they were not merely mechanical nor concerted.

Mr. Gallaudet read an interesting address to the audience which had been composed and written by Mr. Clerc.

STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF NEW YORK AND NEW JERSEY.

The Synod have heard with mingled emotions of pleasure and pain, the accounts of the state of religion within their bounds through the past year. While, in some of the congregations, they find cause for joy and thanksgiving, the state of many of them calls, in a special manner, for humiliation and mourning.

There is, in general, a punctual and decent attendance on the public worship of God; and they have not heard of any marked declension in this respect. Numerous prayer meetings still exist within their bounds. Few, if any, of their congregations are without one or more of these important institutions; and although in some their number has lessened, in others it has increased. The monthly concert of prayer is, with very few exceptions, punctually observed in all the congregations; and a lively interest appears to be taken in this union of Christians, to pray, "Thy kingdom come." In most of their congregations the children are

regularly catechised; and in several of them the attention to this important mode of religious instruction has evidently increased: and the Synod have noticed with pleasure, that in a few congregations, special attention is paid to baptized children, by statedly assembling them, and reminding them of their relation to the church, and their duties thence arising, and particularly commending them in prayer to the blessing of a covenant God. In most congregations, also, the youth are statedly collected, and recite the holy scriptures: and a deep and growing interest is manifested in attention to this important duty. Numerous Sabbath schools exist within the bounds of the Synod. These schools have increased in number, through the past year; and, in some instances, have been signally blessed as the means of special seriousness.

The Synod have also heard, with pleasure, of numerous benevolent societies, both male and female, within their bounds. Many of these were organized in former years, and continue in vigorous and successful operation; and several have been formed in the past year. These societies, with different minor objects in view, have all one great end, the extension of the kingdom of Christ, and the salvation of the souls of men. The exertions which are making in this way, are among the most encouraging signs of the times, that the Lord is about to appear extensively to build up Zion; and that the time is drawing nigh, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

On the subject of revivals of religion,—while the Synod have to mourn that they can not inform the churches of as extensive outpourings of the spirit as in former years, they nevertheless, rejoice that they have been permitted to hear of a special and glorious work of grace in several of their congregations.

In the congregation of South-Hampton, in the Presbytery of Long Island, it has pleased the Lord through the year past, to revive the languishing graces of his people, and to awaken many of the careless to seek the salvation of their souls. The number added to this Church, as the fruit of this revival, is forty-six and more are expected. A greater than ordinary seriousness has also existed in the congregations Aquobogue, Mattituck, and Huntington, in the same Presbytery. Several have been awakened, and hopefully converted; and the friends of Zion are hoping and praying that these may be the first fruits of a more general work of grace.

In the Presbytery of Hudson, the congregation of Paterson has been through the past year, signally visited with the gracious influences of the Holy Spirit. In this small congregation, consisting of but about thirty families, forty-five persons have been received into the communion of the church. This work has extended into Salem, another congregation belonging to this Presbytery; and, also, into several societies around, not connected with the Synod.

From the Presbytery of Jersey the Synod have also heard of revivals of religion. The congregations of this Presbytery, which have been thus specially blessed, are the 2d congregation of Woodbridge, Rockaway, Perth Amboy, Jersey, New-foundland, and North-Hardiston.

In the 2d congregation of Woodbridge the revival commenced about the time of the last meeting of Synod: one hundred and fifteen

have been added to the communion of the church, as the fruits of this gracious work.

The commencement of the revival in Rockaway was about the same period. In this congregation, it is worthy of particular notice, the first appearances of the presence of the Divine Spirit were manifest in a Sabbath School. The number of subjects of this work, added to this Church through the past year, is one hundred and twenty-two.

In Perth-Amboy the revival commenced in the month of November last: as the fruits of it there have been added to the communion of the church, from this small congregation, twenty-two persons.

In the city of Jersey, where a very small church was organized a few years since, it has pleased the Lord, also, to pour out his Spirit. The church in that place had become almost extinct; and iniquity greatly abounded. Last spring a missionary was stationed at that place by the New-Jersey Missionary Society. Very soon it pleased the Lord, in a special manner, to own the labours of his servant. Many were brought anxiously to enquire, what they should do to be saved; and twenty-one have already been added to the communion of the church, before consisting of but about ten members.

The congregation of Newfoundland has been organized but a few months. It is situated in a district of country which has long been deplorably destitute of the means of grace. Last spring a missionary was sent into that region by the Missionary Society of Morris-Town. A very great change was soon visible, Sabbath schools were formed, and filled with children and adults. The people generally attended on the preaching of the word; and many were brought under powerful convictions. The church of Newfoundland was organized in August last, with thirteen members received on examination; and there is a prospect, that on the next Lord's day as many as twenty more will come forward. Two other churches, it is expected, will be shortly organized in that neighborhood as the fruit of this work of grace.

In North-Hardiston, in which another missionary has been labouring since last spring in the employ of the New-Jersey Missionary Society, it has also pleased the Head of the church to vouchsafe the special influences of his Spirit. The additions already made to that church, with those expected at the communion shortly to take place amount to about thirty. These successes given to missionary labours, while they are calculated to fill the friends of missions with gratitude and joy, afford great encouragement to them persevere with increased zeal and exertions in this important cause.

The Synod have also to notice, that a more than ordinary attention to the things of religion has been manifested in the United Congregations of Longwood, Bethlehem, and Alexandria, in the Presbytery of Newtown; sixty-one members were added to those churches at the communion, last spring.

Among the things of a pleasing nature the Synod have also to mention, that since their last meeting a society has been formed in the state of New-Jersey, styled "The New-Jersey Society for the Suppression of Vice and Encouragement of Good Morals," to which there are already several auxiliaries: and further, that exertions are making in several places within their bounds, in the state of New-York, to discourage and suppress vice, and promote morality, by means of associations for that purpose.

The Theological Seminary at Princeton continues in a flourishing state. The number of its students last summer, was fifty five.

The African school, also, lately founded by the Synod, is in a prosperous state, and promises to be eventually a great blessing to the people of colour in this country and in Africa.

For these blessings, vouchsafed through the past year, the Synod desire to be thankful; and they hope they will call forth the gratitude of the churches to the giver of every good gift, and rejoice the hearts of his people.

But amidst these causes of rejoicing, the Synod feel that they and the churches under their care, have also great reason to be humbled and to mourn. The vices of Sabbath-breaking, profaneness, and intemperance, still exist to an alarming degree in many places in their bounds. And while in some congregations they have declined, in others they have increased. The Synod feel constrained again to lift their warning voice against these vices, injurious to the best interests of Society, and destructive to the souls of men. And they exhort all the lovers of religion, and the friends of their country, by all the means in their power to endeavour to resist the progress of these destructive evils.

The Synod have also to notice, and they desire to do it with deep humiliation, and anxious concerns, that while in a few of their churches the cause of religion has been advancing, in many of them vital piety has, through the year past, been in a low and declining state. The professing people of God, to whom these remarks may apply, are solemnly called upon;—as they regard their own covenant engagements; as they respect the glory of God; as they desire the salvation of others, and would not be instrumental in their perdition; and as they would secure their own peace and happiness, both here and hereafter;—to awake out of sleep; to arise from the dust; to remember from whence they are fallen, and repent and do their first work; and to be watchful, and strengthen the things which remain that are ready to die.

Considering what the Lord has done for his church in the present day, is it not peculiarly ungrateful and criminal in Christians to be inactive and lukewarm? and is it not too late a period of the world, and too near the dawn of the Millennial day, for Christians to be sleeping? "Knowing the time, it is high time to awake out of sleep! The night is far spent, the day is at hand, let us, therefore, cast off the works of darkness, and let us put on the armour of light."

Resolved, That the Synod earnestly recommend to all the Presbyteries, pastors and congregations under their care, that they pay particular attention to the following recommendations of the last General Assembly; viz.

I. "*Resolved*, That the General Assembly recommend, and they do hereby recommend to the pastors and sessions of the different churches under their care to assemble, as often as they may deem necessary during the year, the baptized children with their parents, to recommend said children in prayer to God, explain to them the nature and obligations of their baptism, and the relations which they sustain to the church."

II. "*Resolved*, That it be recommended to the ministers, elders, and deacons of the Presbyterian churches, to refrain from offering ardent spirits to those who may visit them at their respective houses, except in extraordinary cases."

Resolved, That Dr. Greene, Dr. Richards, Dr. Romeyn, Dr. Alexander, Dr. Griffin, Mr. Spring, and Mr. Grant—Ministers; and Mr. David Bethune, Mr. Samuel Bayard and Joseph Jackson—Elders; be a committee to consider the expediency of establishing a board of missions, under the direction of this Synod, for the purpose of building up the waste places within its bounds; and if such a measure shall be deemed expedient by the committee, to draft a plan of operation, and submit it with their report to the Synod at their next meeting.

Adjourned to meet in the Cedar-street Church, New-York, the third Tuesday in Oct. next at 3 o'clock, P. M.

Concluded with singing, prayer, and the benediction.

From the Presbyterian reports, the following is a summary of the state of each Presbytery:—

	Min.	Cong.	Licen.	Can.	Com.
Long-Island,	15	16	2	3	1031
Hudson,	23	35	4	4	3021*
New-York,	14	12	6	7	2268
Jersey,	28	26	10	9	5412
Brunswick,	30	38	7	4	3252†
Newton,	15	25	2	1	1216
Total,	125	152	31	28	16200

* Number of communicants taken from the last year's report.

† The whole according to the report of last year.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee continued from page 94.

From the Panoptist.

Earnestly engaged as the Missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful of the paramount importance of *preaching the gospel*. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached stately on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there and at Batticotta and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part, through the medium of interpreters; but in October, just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions both from the public and private instructions given them.

[The case of a young Malabarian by the name of Supayen, is here noticed, of whom it is remarked] it may be devoutly hoped that he is designed by sovereign grace to be an ornament to the christian cause, a blessing to his bewildered countrymen, and a crown of missionary rejoicing in the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a school-master, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Bramins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the

inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in Jaffna rays of divine light, long ago, scattered there by Missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that HE, with whom is the residue of the spirit, is a wise and holy sovereign, who giveth not account of any of his matters."

The medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population.

He who came from heaven from the bosom of everlasting love—to seek and to save that which was lost, *Himself*, while intent on his great work of preaching the gospel, *took our infirmities and bare our sicknesses*. His disciples and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by means of theirs, the miseries of their fellow beings in India, have been or shall be, relieved.

But how frail is man, and how liable to dis-appointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear and are themselves objects of christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labours, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs;—with symptoms, which awakened no little concern for the event. It was, however, the opinion of physicians, that he could not do better for his health or life, than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious; and for about sixteen months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their Journal ten days afterwards, the brethren say, "Our friend J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always*."

At the house of Mr. Mooyart, to whom the missionaries and this board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the Island, to avoid the effects of the approaching rains; and accordingly on the 9th of October, he left Jaffna for Colombo. [See the following.]

Extract of a letter from the Rev. Messrs. Meigs and Poor to the Corresponding Secretary, dated Jaffna, Dec. 27, 1817.

In our letters to you heretofore, we have had

occasion not only to dwell largely on the special encouragements afforded us by the great head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from the perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. The expected trials we begin to experience.

We have already informed you, that on the 13th of August, brother Warren had an attack of bleeding at the lungs: that on the 6th of October, he left Jaffna for Colombo, that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Colombo, were very favourable. We must now inform you that latter accounts, particularly the last, are of an unfavourable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain, to return to his station. He had gained very little strength, and the affection of his lungs is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Colombo, he receives the kindest attention. The physicians at Colombo, strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote, his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation we thought it expedient that he should go to Colombo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Colombo on the 13th instant, leaving Mrs. Richards and son at Batticotta.—We have since heard that the boat in which he sailed was detained at Manaar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Colombo, at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren, and Mrs. Poor, in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which united in directing to a voyage, as the most probable means of restoring them to health.—We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and some information may be obtained, that will tend to open the way for hereafter extending our missions to the Malabar coast. The considerations here suggested appear to be sufficient to outweigh almost the only ob-

jection to the voyage; that is, the expense of two hundred or three hundred dollars, which must be incurred in their going and returning.

By the removal of these two brethren in such circumstances, we feel that our strength is greatly reduced whether we regard them as beloved companions and fellow labourers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are more deeply affected, when we consider its influence upon the state of the mission. Just at the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which influenced the Prudential Committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that more missionaries should be sent without delay.

Having types in readiness, we are again reminded of our need of a printing-press and printer. Since we wrote you last, the brethren at Battacotta have obtained official permission from government to repair the public church-buildings at Manepy and Changan for the purpose of opening schools and preaching. We have now taken possession, and have permission to take possession, of eight of the most fertile and populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north west part of the island. Truly the harvest is plenteous, but the labourers are few.

The brethren at Battacotta, opened a school in their house about three months ago, which now consists of forty boys, who are instructed in the Tamil and English languages, and in the principles of christianity. Besides the morning service held on the Sabbath at their house, they have lately begun to hold an afternoon service at an adjacent village with encouraging prospects of success.

The school at Tillipally is in a flourishing state. Sixteen boys are able to read with facility the Tamil and English Testament, and as many more who are younger, are making good progress in both languages. A considerable number of boys have received some instruction in the school; but for various reasons have left it. The boys in the school are instructed in the principles of the christian religion as fully as if they were the children of christian parents. Most of them have committed to memory two or three catechisms in Tamil, and large portions from the scriptures. They are now engaged in transcribing on *ollas* the book of Genesis. The exercise is particularly important, as the Tamil Old Testament is now out of print, and it is very desirable that the absurd notions of this people respecting the creation, the fall of man, and commencement of idolatry, should be corrected. On the Sabbath immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of christianity. On the 9th of October being the first anniversary Sabbath of going to Tillipally, Mr. Poor preached his first sermon in Tamil. Within two or three months

an important opening has presented for preaching at Tillipally, in one of the principal rest houses, which is the common place of resort for the head men and others; and which we have considered one of the strong holds of heathenism. The audience is often larger than at the morning service in their dwelling house, and is composed almost entirely of different persons.

These communications, will be received by this Board, as they have been by the committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labours, and cares are devolved affording to them respectively, all need'd help and support and consolation; and that all their afflictions redound to their sanctification and joy, and to the furtherance of his glorious gospel among the heathen. Missionaries—faithful, devoted missionaries, are his servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labour, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state and prospect are highly encouraging. The climate, for a tropical one, is uncommonly salubrious; the living is cheaper than in almost any other part of India; the glebes and buildings in so many pleasant and populous parishes, assigned by the government to the mission are acquisitions of great importance; a translation of the scriptures has already been made into the language of the people; and in various respects the facilities for communicating to them the knowledge of the gospel, and spreading it extensively, are such as are seldom found in heathen lands. And it is the purpose of your committee, trusting in God, to use all diligence in strengthening the mission and all care to prevent a failure of its hopes.

REPORT

Of the school under the care of the FEMALE SABBATH ASSOCIATION, of the SECOND PRESBYTERIAN CHURCH in the City of Philadelphia.

The first Female Sunday School in the city of Philadelphia, was instituted by an association of young ladies belonging to the congregation of the second Presbyterian Church in Arch Street, in the month of September, eighteen hundred and fifteen. So numerous were the children, who appeared on the first opening of the school, that the teachers were at once convinced it was their duty to persevere in the object of their undertaking, by adopting a system to reduce them to order, and promote their improvement; this they have happily effected, in a degree surpassing their expectations. No less than six hundred and thirty-three children

have been admitted into this school since its commencement, one hundred and sixteen of whom now appear to be permanent scholars, forty of that number having continued with us since the beginning. It may not be amiss, here to remark the school is divided into four classes, and those classes into sections of ten each. The general improvement in the school is very evident. The lower classes are advancing as fast as we have reason to expect from children of their years, but among the high classes improvement is particularly obvious and into these classes a number have been promoted, whose industry and talents entitled them to distinction; in one instance, a scholar was removed from nearly the lowest division; in the school to the first division in the first class, in which station, her conduct continued to merit our approbation until she left the school. From among the elder girls, several in the course of the last year, have made an open profession of religion, whose first impressions (we have reason to believe) originated in the school by reading the scriptures and enjoying such other means of grace as are there afforded. A number of premiums have been disposed of among the most deserving of the pupils, and in connexion with the tickets used as rewards have proved a stimulus to diligence throughout the school. It is among our rules, to claim a ticket from any one who misconducts herself in church, but we are happy in saying, few instances occurred where it has appeared necessary to exact the penalty; the children, generally speaking, conduct themselves with great propriety during public worship. At such times as they have been addressed by pious persons in the session room, their behaviour has been respectful, and a few, appeared to have taken a serious interest in what they heard. It seems our duty not to omit mentioning, that in the past year, one of the number we had taught made application to be received as a teacher, and being admitted as such, has now a class under her care, and takes an active part in the opening of the school. At the solicitation of a number of adult persons an adult class has been formed in our school, the members of which manifest the utmost solicitude to be instructed, and are regularly progressing.

(To be Continued.)

Contributions are made at the monthly concert prayer meetings in New Haven to aid in educating poor and pious youths for the ministry.

Also in the Fifth Presbyterian Church Philadelphia for evangelical purposes.

Also in the Old South and Park Street churches in Boston, in aid of the Jerusalem mission.

Also in the 2d. Presbyterian church in Wilmington, Del. as stated in a communication which appeared in the Museum for November 18, for educating one or more heathen youths. The same is done at Mount Carmel, Connecticut.

Some of the churches to the Eastward have undertaken to support each one young man, whilst prosecuting his studies in preparation for the ministry.

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